

BAPTIST RECORD.

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THE BAPTIST RECORD

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EDITORIAL.

NOTES AND COMMENTS.

Bro. J. H. Taylor, of Kossuth, also is at the Convention as a complement from his people. May the Lord ever bless all such good people.

The Southwestern Baptist University has recently received a valuable gift in the way of real estate from the hand of Sister J. R. Graves. We congratulate that excellent school on its good fortune.

Are you planning for a full summer's work? Remember there are some things that can be done better in the summer than in the winter. Think of that and hasten yourself before it is too late.

The negro population of this country is said to number 6,944,915. In 1890 they were put down at 4,441,530, showing in thirty years an increase of 2,503,385. Since 1890 our whole population has doubled itself but the negro has gained only about one-half. How is this?

Bro. T. J. Bailey, of Goodman, belongs to the happy band of pastors whose churches send them to the Southern Baptist Convention. They put the money in the hands of his wife and told her to send him and a good woman that she is—she said so, and went.

"What yet that I must be about my Father's business?" Why may not every "son of the highest" make this sentiment his motto, at the Convention? How much better than to be burdened with his own affairs and especially with purpose dire to make everything go his own way.

We learn that the Southwestern Baptist University, at Jackson, Tenn., is enjoying a most prosperous season. They have had a fine revival in the churches which reached the students of the institution generally, about 90 per cent. of whom are now members of the churches.

We signal Bro. T. P. Bell, the new secretary of the Sunday School Board, a most cordial greeting and assure him of our fullest sympathy and heartiest co-operation in his work. He has a fine opportunity to do unmeasured good and may the divine hand guide him into the best ways and by the best methods.

We are not a prophet nor the great grand son of a prophet but we think we can see far and clear enough in the future to predict that if the Convention should, as some think it ought—consolidate all of the three Convention Boards into one—they will find a sure enough elephant on their hands, too big to manage and too dangerous to let go.

The Foreign Mission Board at its March meeting accepted five new missionaries for foreign fields, to wit: Rev. M. Gassaway, for Mexico, Revs. R. E. Neighbors, S. J. Porter, Jos. Aden, for Brazil and Rev. Peyton Stephens, for North China. May God go with these brethren and prosper them in their great work.

Mrs. M. T. Yates, the widow of the veteran China missionary of that name, who so long and faithfully served the Master's cause in that far-off land of darkness, is now on a visit to friends in the United States. It would be a great pleasure to the great company of God's people who go to Nashville to meet her there if it should please her to be present.

It seems to us that is our point, that while the work of the "higher critics" may not seriously affect the integrity of the Bible it does impair the confidence of some people in it. One of the proofs of this fact is the constantly increasing decay of principle in business transactions among business men. The fear of God is no more before their faces, because they no longer honor His Word. May God save our people from practical atheism.

The Nashville Telegraph says: "The bill introduced into the New York Legislature to prohibit the wearing of crinoline was appropriately referred to the committee on navigation." Why did they not refer it to the wild-goose committee and let it go on the North Pole?

The May number of the Foreign Mission Journal has a very interesting letter from Bro. E. N. Walne of Fukuoka, Japan. He gives some valuable information concerning his field of labor and makes a very earnest plea for reinforcements. Would that our people could measure up to the great demands now upon them from heathen nations for the bread of life.

Beloved, how does this test agree with your Christian experience in life? "For this is the love of God, that we keep his commandments; and his commandments are not grievous."—1 John 5:3. If that is true with you then it is safe for you to say that "the love of God is shed abroad in your heart by the Holy Spirit which is given unto you."

It is not the man that makes the loudest professions of reverence for the Bible that holds it in highest regard. Sometimes and most likely you find these loud mouthed ones making immensely free with a single passage because it stands in the way of the new things that they and some of their sort wish to introduce. It will do to watch all such if you love the truth.

We acknowledge, with thanks, a kindly invitation to attend the marriage of Miss Lillie Belle Waller to Mr. George W. Riley at the home of the bride's parents, Mr. and Mrs. William A. Waller, in Louisville, Ky., at 12 M., on May 11th, 1893. Should we not be present in person, we beg to assure the young people that they have our very best wishes for a long and happy and useful life.

We do not know why it is that some people do not have as much of the same kind of religion in trade, that they do in church. But so it is, and we homely as we are, are sometimes made to feel a great deal more so on account of this fact. We know some men, however, who are not that way and it is quite as pleasant to talk with them about business as it is about church matters.

Beloved, if in the course of life's journey you find that you must bear heavy burdens, just bear in mind that God, who knows you better than you know yourself, has great confidence in you and will also give you all needed grace. Then may it not be that these burdens will serve to check a tendency in you toward running too fast, which is the fault of not a few otherwise clever and efficient servants?

The Religious Herald is at its old tricks of trying to manufacture sentiment against the enterprises it has not the honor to represent nor the fairness to approve. It is not very stimulating to our common manhood to observe how some people of some note allow themselves to be used by it for that purpose. However, the ruse is entirely too shattering. The old skeleton rattles underneath its patch covering and grins out at every salient point. Who so blind as not to see it?

The following from the True American seems to be sound logic though it may not suit all so-called reformers: "We hold it as a safe axiom that any so-called reform movement which seeks and cherishes an alliance with those who are in practical antagonism to its principles is no reform movement at all; but a farce and a humbug which pretends to engage in the overthrow of an evil by joining itself to the most zealous supporters of that same evil." May not this apply with equal force to individual reformers?

Sister Eager, in writing to the Foreign Mission Journal, about the Pope's jubilee, says: "On Sunday, February 19th, a church in the center of Florence bore a grand epitaph, lauding the Pope and his jubilee. During the night it was so defaced by disrespectful hands that it had to be removed the next morning, and was not renewed." Another proof that the whole Catholic body politic in Italy has gone to rot. And yet this is the religion that seeks to make itself dominant in this country which is indeed the most truly religious country in the world and which is the world's only hope.

We gratefully acknowledge, "with the compliments of Mary and Helen," a kindly invitation to attend the commencement exercises of the Shuquak Female College, which is to occur on May 26th. We fully count on doing ourself the pleasure of being present on that auspicious occasion.

AT THE CONVENTION.

We don't know just how it is to be done but the Convention will have to meet its great responsibilities somehow this year without us. How ever much sorrow the reflection may cause us, we feel compelled to afflict the great meeting with our personal absence. Only those, perhaps, who have been charmed heretofore with our splendid committee reports and thrilling platform speeches will miss us very much.

There will, however, be a big meeting, we doubt not, so that what may be lacking in the way of much may be made up in many, and everything will go on as well as if no such important presence as ours were absent.

We shall stay at home and nurse an old physical hurt and pray for the Lord to direct the councils of His people. We regret that more has not been done along the line of the centennial work, but when we consider the stringency of the times, the covert and outright opposition on the part of some who did not originate the movement or get at the front of it at first, we are not much surprised at the comparative meagerness of the results. Perhaps under all of the circumstances, we ought to say "well done." We have no doubt the instigators and workers of the movement will rejoice that even so much has been accomplished.

If the obstructionists find as much real pleasure in what they have caused not to be done, it will be, ah, well, "he that gathereth not with me scattereth abroad." And "to his own master every servant standeth or falleth."

Somehow we have never believed that the chief mission of Christ's people in this world was to raise money so much as it was to win souls by right living and personal effort, and on that account have no doubt that the time and efforts which have been expended in the centennial movement will result in very much good otherwise than the amount of money realized. Let us hope that the wisdom of the convention will apply the material proceeds of the denominational interest thus awakened to the very best advantage and that notwithstanding every way God may be glorified.

There is no doubt that the introduction of new methods are of great use sometimes in putting new life into our denominational work and increasing its efficiency, but will be well to bear in mind that new methods are often suggested by men who though the most plausible are the most impracticable, and whose whole life journey is flecked with unrepented iniquities. If it is right to "try the spirits" it is also right to scan the methods, and not to be led at this high day of our denominational prosperity to turn aside from tried and effective ways to vague and experimental processes of convention action. Better not conclude that the dear old fathers were too "narrow" to plan for this broad and liberal age, but rather give them credit for at least as much sense in proportion to the requirement as we may happen to have and keep it in mind that they were quite as capable of anticipating the future in their dealings and plans for us as we are for the future, and that perhaps after all, about what we need is just to enlarge, to amplify and strengthen the good old ways which have brought us so safely up to our present high state of denominational fulness and strength.

May divine wisdom guide the councils of the convention and may divine grace keep our brethren humble and fraternal, and may all things be done for the honor and glory of our God.

We are in receipt of a very kind invitation to be present at the annual commencement of Keachi Male and Female College at Keachi, La., which is to occur on June 2. We gratefully return our thanks, and express our best wishes for Bro. Tomkies and the excellent institution over which he has the honor to preside.

The revival meetings in New Orleans, conducted by the Purser brothers, for seven weeks, resulted in accessions by experience and baptism of about seventy persons, about equally divided between Valence and the First church. The great question seems to have been settled by these meetings that it is possible for the Baptists to make real progress in New Orleans. The members of the two churches are full of enthusiasm. Pray for us.

LAYMAN.

Special attention is directed to the card of the Meridian Mercantile Company.

OUR OBSERVATORY.

Rev. T. P. Bell has moved to Nashville and taken charge of the work of the Sunday School Board. We are sure that Dr. Bell will make a most efficient Secretary, and do a great work. We acknowledge the receipt of an invitation to attend the commencement of Shuquak Female College, which occurs May 26 to 30. Dr. T. G. Sellers, of Starkville, is to preach the commencement sermon, and Governor Stone is to present the diplomas to the graduates. The Southern Baptist Convention, which meets in Nashville to-morrow, was held in that city fifteen years ago. Dr. J. P. Dobbs and W. E. Tanner are secretaries. B. H. Carroll, of Texas, preached the Convention sermon.

Bro. S. R. Whitten reports the Fifth Sunday Meeting of the Oxford Association, which was held with Good Hope church, as an excellent one. "The Baptist and Reflector" says: "One of our exchanges refers to Rev. C. H. Wetherbe, of Holland Patent, N. Y., as the writer of many squibs for many papers." Thanks to the Reflector and its exchange for this information. We have been desirous of knowing for some time who this brother was and where he lived. Several of our exchanges, in announcing the call of Rev. J. S. Dill to Venable Street church, Richmond, Va., mention the fact that he is a son-in-law of Rev. Dr. Tichenor. Why not let the brother stand on his own merit? We are sure that he is abundantly able to do this. We call attention to the fact that Dr. Tichenor is the father-in-law of Rev. J. S. Dill.

"My work is hopeful."—B. D. GRAY, Birmingham. We trust that Dr. Gray will be greatly blessed in his work, and that his largest hopes may be fully realized. It is now announced that the church at Belton, Texas, has given Bro. Sproule until November to finish his Jackson church, at which time they wish him to become their pastor. No use in that; better call some one else.

—Dr. Pritchard says of D. L. Moody: "I rather think since the death of Spurgeon, he is the greatest spiritual force in the world." It is well to remember that Dr. Pritchard gets very enthusiastic at times, and then he puts a pretty high estimate upon that which arouses his admiration. For instance, he thinks Charlotte can boast of more beautiful women for its size than any other place in America. We have never seen the place that could boast of more of them than any other place of its size in the world. As an example, the Reflector man denies the good Doctor's claim for Charlotte by saying: "The same has often been said, and truthfully, of Nashville, Tenn." Next—A writer in the Central Baptist informs us that two brethren have been having quite a discussion in the Arkansas Baptist on the question of women taking a public part in religious meetings. No use in discussing a settled question. The New Testament says they shall not. "Let your women keep silence in the churches." 1 Cor. 14:34.—Several of our exchanges propose winding up the centennial work with the Convention. They are right. We have had enough oratory and talk. It is time we were going to work.

Shall we have two corresponding secretaries, or one each for our Home and Foreign Boards? Is a question which is being considered by some of the brethren. We suppose that it will be properly decided during the approaching session of our Convention.—Sam Jones is reported as denying the doctrine of the new birth. He says our Lord never preached but one sermon on this subject, and that was a failure. Possibly Sam will quit saying his lectures preaching some day, and give them their proper name. Such expressions as the above are unworthy of any man who claims to be a Christian.—The managers of the World's Fair are making another desperate effort to have the gates of the Fair opened on Sunday. They may succeed, but we hope they will not.—Everybody will note the fact that the place for the meeting of our State Convention has been changed from Vicksburg to Summit.—Rev. A. P. Pugh, so long a pastor in Mississippi, is doing a good work at Pensacola, Fla. He and his people are doing their best for a handsome church edifice.—The Baptists of South Carolina are moving in the direction of establishing Baptist High Schools in several of their Associations. This is a great and good work, and one which ought to call forth the best energies of every Baptist Association in the South. Every Association should have at least one such school.—Recently we heard a man denouncing sectarian schools. He was a church member and ought to have had more intelligence than to fail to distinguish between denominational

and sectarian schools, but he did not. We do not believe in sectarian schools either, but we are a strong advocate of denominational schools, especially of those which are owned and controlled by Baptists.—Bro. J. A. Lee writes that his church at Courtland sends him to the Convention. That is well done, both for the church and the pastor.—Rev. W. E. Hatcher, of Virginia, is to preach the Convention sermon, and in case of his failure, Rev. J. Morgan Wells, of Texas, will fill the place.

It is that come to us with new inspiration as we see now for the prevalence of law and order, notwithstanding the many people for his fearless stand against the wild crowd, and his determined purpose to maintain the dignity of the law against any and all odds. Of course we expected nothing less than duty from one so upright and conscientious in the discharge of his public functions; but we are compelled to admire along with that great principle, if not above it, the sublime courage that backed up the conviction of right, and gave the country such an exalted illustration of official consecration to duty. Governor Stone also and Adjutant General Henry, are to be mentioned along with the dauntless Judge for the promptness with which they responded in person and with all needed State aid for the suppression of riotous law-breakers. With such officials as these in all proper places, Mississippi would, in even less than one decade, cease to witness such outbreaks of mob violence as have hitherto put such shame upon her fair record. Surely it is time that the constitutional powers of our State had asserted themselves in rebuking the growing lawlessness, and restoring the reign of legal order and personal and home protection.

We hope this is the true beginning of the better day, and that throughout our State and nation those who are entrusted with the high functions of executing the law, will take inspiration from these prompt and fearless examples, as well as the administration of justice in all other particulars, and make mob and lynch law unnecessary and impossible.

And yet the greatest scene of all remains to be mentioned. It was when the prisoners had made their plea of guilty and begged for the mercy of the court that this noble Christian Judge showed that, under that shield of a deathless courage, there was a heart as compassionate as that of a woman and in words of kindness and commiseration, pronounced the minimum sentence for their misdemeanors.

In our say "About New Orleans" last week we were necessarily brief as we wrote in the eye of going to press, and with the accumulation of several days' business on our hands calling for immediate adjustment and disposal. We failed to say that in our opinion the work already done there, under all of the circumstances, simply marvelous. Growth—Baptist growth—true Christian growth in New Orleans, must needs be slow. Immediate results may and doubtless will be large in the way of ingathering, but permanent increase in numbers, strength and efficiency will come by persistent and "patient continuance in well doing." In a city like New Orleans, or even smaller ones, very much of the ingatherings are from the transient element of the population, who will soon go away to increase other congregations in other cities. But there will always be a residue of ten to twenty per cent. of those who will remain in the church and pastoral efficiencies will develop good material for solid and useful membership. The right men to be there now, and this is not saying that such men have not been there before; and it only needs that the New Orleans pastors and churches and the Baptists at large shall recognize this fact, make up their minds to work on and wait without weariness and fainting, for in due time—the right, providential, harvest time, they shall reap (abundantly) if they wait not.

We had the pleasure of looking into the well ordered homes of each of the Brother Purser's, some pleasant converse with the noble women who grace these homes, and sitting with them both at the well arranged board and partaking of the good cheer dispensed by Sister D. I. Purser, who knows how to cater to the appetite of a weary preacher, and to beguile him into a pleasant mood while enjoying his dinner. We were also grateful to Bro. F. C. Gregory, one of the excellent deacons of Valence Street church, and others, for appreciated courtesies and valued favors. Our visit was a very pleasant one, and will not soon be forgotten.

CHRONICLES.

L. A. D.

The claims of the Roman Catholic Pope to infallibility and universal supremacy have no better foundation than would be such a claim of the Patriarch of Constantinople, the head of the Greek Catholic church or the Czar of Russia. One has as much right to claim Apostolic origin as the other; though in fact both have wandered from the teachings of the New Testament, and both manifest a disposition to rule by arrogance and force, rather than by humility and love—the weapons of the gospel. How the gospel can be free and yet money be required for the administration of assumed "sacraments" reason and common sense fail to comprehend.

All pseudo-Baptist denominations admit their origin—in or through one of the Catholic churches. It is Baptists alone that have grounds to deny any such descent; and their doctrines and practices go to prove that they could not have sprung from such a source. All other sects borrow from Judaism or heathenism or both; by changes, modifications or substitutions. Hence it is claimed that Baptist churches conform nearer to the model of those established by the Apostles and are therefore the legitimate successors.

It is a singular assumption of the Pope of Rome that his authority should extend beyond his constituency. How he can excommunicate those who never belonged to his communion is a mystery. Baptists have never acknowledged his dominion, nor did they go with either either party of the contestants for universal bishoprics and the union of church and State under Constantine or any other potentate. Hence the record of Rome in regard to the Baptists—that it has been troubled with "this heresy" from the beginning. The heresy consisted in refusing to accept what was not taught by Christ and His Apostles.

Baptists recognize the fact that the Savior inculcated submission to the secular government, and even himself paid tribute to Caesar. His Apostles also so taught and obeyed the laws of the country in which they labored in all matters except their duty to God, and for that suffered the penalty without calling down curses upon the people. In these latter days some Baptists have so far forgotten their principles as to compromise with politics and admit innovations; but as a people they still "earnestly contend for the faith once delivered to the saints."

It seems to be a difficult matter for pseudo-Baptists to give the Baptists justice even in so-called history. A recent writer in the "Southern Methodist Quarterly Review" attempts to take away from them the credit of leading in securing full liberty of worship in Virginia. Again: attempts are made to fix the origin of Baptists with Roger Williams or one John Smith; when the best historians of every sect admit their existence in "remote antiquity." And further, Baptists are charged with bigotry, ignorance and illiberality; when it is proven by the Bible that their doctrines are scriptural, and facts show that they have more institutions of learning and more ripe scholars than any other denomination in the land.

We are glad to see our brother, Capt. W. H. Hardy, so much improved in health. He has just returned from a trip down the N. O. & N. E. railroad and a week or more at the beautiful resort of Rawl's Springs, near Hattiesburg. He reports a pleasant visit and great gain in health, and thinks many ailing people would find present relief from a visit there.

FIELD NOTES.

H. M. LONG.

Eld. R. W. Merrill, of Carrollton, has been called to succeed Eld. A. V. Rowe in the pastorate of the Winona church. Bro. Merrill accepts, but will keep his home at Carrollton, and divide his time equally between the two churches. A happy arrangement.

The churches at Indianola and Greenwood will likely secure the services of Eld. W. K. Red, who will make his home at Greenwood, and give two Sundays a month to each church.

Rumor has it that Eld. E. E. Thornton, of Lexington, will take the church at Durant and preach there one Sunday in each month. Thus two of Bro. Rowe's former pulpits—Winona and Durant—will be ably filled.

It is doubtless gratifying not only to the Jackson church, but likewise to Baptists throughout our State, to learn that Bro. Sproule has declined the call to Belton, Texas. His own church could ill afford, if at all, to give him up; and, his wise counsel

will be needed ere long, doubtless, in our State Convention.

Eld. W. M. Alfred, a recent recruit to our ministry from Louisiana, is a valuable accession to Mississippi. The churches at Sardis and Batesville made a wise choice in selecting him to fill their pulpits. In thus saying, the writer also voiced the sentiments of the two churches. If our sister State has any more such men as Bro. Alfred to spare, we will gladly welcome them to Mississippi. He has taken hold of his work to succeed, and under God he ought to succeed, for he has two of the best churches in all North Mississippi to back him.

The Senatobia church is blessed in having the ministry of such a man as Eld. L. S. Foster, and he is blessed in having another of the best churches in that region.

Eld. T. B. Harrell, another excellent recruit from Louisiana, is holding the fort in an admirable way at Harpers and Coldwater. State Evangelist G. W. Knight has recently visited him in meetings at both of his churches.

It has been the privilege of THE RECORD field man to visit all of the last five mentioned places recently, and he feels assured that all of them, so far as Baptists are concerned, are well manned by an able ministry, and that the outlook for the churches is cheering. Our paper has a host of friends in those regions, and their appreciation is demonstrated by their promptness in coming to the support of it. It is always a pleasure to the writer to visit such people.

The field man had occasion a few days since to call on Bro. A. P. Copeland at Crawford, and found him settled in his new quarters. He is dividing his time among four churches, and seems hopeful of the outlook for his work.

The church at Okolona seems to have taken on new life under the leadership of their faithful young pastor, Bro. J. W. Gillon, and is rapidly coming to the front in point of efficiency in the Aberdeen Association. Bro. G. has evidently done a good work during his pastorate, not yet a year old, among the Okolona people. The church is reported to be more united and to be doing better and more efficient work than for a number of years; and the pastor is hopeful, and is laying himself out his full length in the work.

OUR STATE PAPER.

EDITOR RECORD.—I have been a close reader of THE RECORD since our Association met with Mount Zion church, ten miles east of Coldwater Depot. It was our good pleasure to meet Bro. Long at that Association, and I want to say that the good he accomplished in getting our people to read THE RECORD is a great crown for him. My wife was also in attendance with me, and she said, "I am from this day going to read our State paper;" and I can tell you, you cannot find any one of your readers so anxious for the paper to come as she is. She is a good woman with an entirely new life; and not only so, but brethren all around us are endowed with new life, and if our people will take and read our State paper, pastors will not have anything to do but to preach the word and their people will be prepared to receive it. I hold membership in a country church in the Coldwater Association—a very poor church financially, but since our visit to our Association the Lord has blessed us. We held on March 20, two young men ordained to the diaconate of the church. The ordination sermon was preached by Elder I. N. Gray. After the sermon the presbytery, conducted by our pastor, A. G. Perry, proceeded to the ordination; and after the examination and laying on of hands, the presbytery asked all that would help those young deacons by their prayers, to come and shake hands with them. I tell you we had a good time. Our poverty fled from us. Since that time we have organized a good Sabbath School, and it seems to me that the church is getting fully into the work. It does my soul good to read of others and the great Baptist cause, and I write this article to induce all Baptists to take their State paper. It is like Bishop Fairbairn said, that while some churches have paper, he could preach by district, county or State, and that the war was all wool, a yard wide, and well woven. It seems to me that the church is getting fully into the work. If it works a hardship on them to get the means, it will only be a crown for them in the life to come. Then we can sing,

The consecrated cross I'll bear,
Till death shall set me free,
And then go home my crown to wear,
For there's a crown for me.

T. A. KNIGHT.

A HELP FOR SUPERINTENDENTS.
The Baptist Superintendent, published by the American Baptist Publication Society, will be of invaluable service to all superintendents who require aid and instruction in the responsible and delicate duties of that office. Perhaps no position in any department of Christian activity is more difficult to fill and subjects the holder to more criticism than that of the Sunday School superintendent. The Baptist Superintendent, edited by Dr. C. R. Blackall, and published by the Society at the low rate of only 25 cents per year, is unequalled as a help for superintendents. If it were five times that price, no superintendent ought to be without it.

DON'T FAIL TO READ THE ADVERTISEMENT OF THE BIRMINGHAM ART GLASS WORKS WHICH APPEARS IN THIS ISSUE.

RECEIPTS

OF THE BOARD OF MINISTERIAL EDUCATION FOR JANUARY, FEBRUARY AND MARCH, 1893.

JANUARY.	
Hinkle Creek church, Tishomingo Association,	\$ 5 00
Flora church, Central Association,	17 25
W. M. S., Clinton church,	10 65
H. Hine, Eagle, Miss.,	1 00
Indianola church, Deer Creek Association,	10 00
Mrs. Lizzie Foster, Hermannville,	2 25
Mollie Foster, Hermannville,	3 50
Mollie Foster, Hermannville,	4 95
Duggie Lord,	4 95
Nettie Gordon,	1 15
Shuquak church, Columbus Association,	24 80
Spring Hill church, Copiah Association,	6 25
W. M. S., Spring Hill church,	5 00
Bethel church, Mississippi Association,	2 10
Mr. and Mrs. W. J. Self, Coldwater Association,	6 00
Mrs. B. J. Buford, Coldwater Association,	2 00
Dr. T. A. Knight, Senatobia,	5 00
Total,	\$115 35

FEBRUARY.	
Silver Springs church, Bogue Chitto Association,	\$ 5 00
W. M. S., Macon church,	5 00
Peach Creek Sunbeam Society, Coldwater Association,	5 00
Rev. Z. T. Leavelle,	1 00
J. T. Buck, treasurer,	61 33
W. M. S., Gloster church, Mississippi Association,	11 00
Acrola church, Deer Creek Association,	5 00
Monticello church, Pearl River Association,	5 00
Silver Creek church, Bogue Chitto Association,	4 90
Mrs. A. C. Davis, Burnsville,	5 00
Beulan church, Central Association,	12 00
Peach Creek church, Coldwater Association,	30 00
Total,	\$150 25

MARCH.	
Saron church, Yazoo Association,	\$ 5 00
Goodman church, Yazoo Association,	4 90
W. M. S., Natchez, Carey Association,	10 00
New Hope church, Central Association,	14 90
W. M. S., New Hope church,	9 00
W. M. S., Peach Creek church,	5 00
W. M. S., Batesville church,	5 00
Sardis church, Coldwater Association,	4 95
Unity church, Coldwater Association,	6 25
Tochish church, Aberdeen Association,	10 00
West Point church, Columbus Association,	20 00
Friendship church, Bogue Chitto Association,	5 00
Houlka church (R. A. Cooper),	5 00
Louisville church, Louisville Association,	1 30
Liberty church, Louisville Association,	1 15
Yokanookany church, Louisville Association,	70
Shiloh church, Tishomingo Association,	2 50
Peach Creek church, Coldwater Association,	3 85
Houlka church, Aberdeen Association,	75
Troy church, Aberdeen Association,	5 00
Pontotoc church, Aberdeen Association,	4 05
W. M. S., Magnolia church,	7 00
Total,	\$131 30

Total cash receipts for the three months, \$396 90
The Board has on hand for the first month of the session about one-third of the amount necessary for assisting our ministerial students. A little help now from many will enable us to wind up successfully another year of good work.

Fraternally,
S. M. ELLIS,
For the Board Min. Ed.
Clinton, Miss., April 25, 1893.

CHILDREN'S DAY.
The annual return of Children's Day, or "Floral Sunday," as some call it, gives opportunity for a much needed education about denominational work, as well as a pleasant gathering for music and song and worship. The programme prepared for this year will be found attractive and instructive, if your school is not already supplied, send to C. C. Blitting, D. D., 1420 Chestnut Street, Philadelphia, Pa., for programmes that are furnished free on the condition that, when used, a contribution be made for the Sunday School work of the American Baptist Publication Society.

Don't fail to read the advertisement of the Birmingham Art Glass Works which appears in this issue.

Woman's Work

CENTRAL COMMITTEE.

President—Mrs. Adelia M. Hillman.
Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Spores.
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.

Other members:
Mrs. Sallie A. K. Haley, Jackson.
Mrs. Annie R. Ratliff, Jackson.
Mrs. Annie J. Landers, Canton.
Mrs. Mary Bailey, Clinton.
Subjects of Resolutions—Foreign Missions, Home Missions, State Missions, National Education, Mississippi College, Sustentation, Aged Minister and Home Work.

WRITE THEM A LETTER.

Don't go to the theater, lecture or ball, but stay in your room to-night; Don't yourself to the friends that call, And a good long letter write— Write to the sad old folks at home, Who sit when day is done, With faded hands and downcast eyes, And think of the silent one, Write them a letter to-night.

Don't selfishly scribble "Excuse my haste," I've scarcely time to write, Lost their breathing thoughts go, When they lost their needed sleep and rest.

And every breath was a prayer, For the dear ones who were so far away, That they would leave their delicate hands, And think of the silent one, Write them a letter to-night.

Don't let them feel that you've no more need, Of their love and counsel wise; For the dear ones who were so far away, That they would leave their delicate hands, And think of the silent one, Write them a letter to-night.

MAY.

CHINA—Fear ye not the reproach of men, neither be ye dismayed at their revellings." Missionaries, 29; native assistants, 29; stations, 11; churches, 13; membership, 917; baptisms, 130; schools, 15; scholars, 435. Contributions, \$800.00.

STUDY TOILES—Recent riots and their causes. Our three fields and their veterans. Other societies at work. Medical missions and missionaries. The neglected interior. Praying for laborers. Ought I to go? The devil's inhumanity. The power of Christ. Stewardship account of Centennial privileges and opportunities.

"The only life richly, who richly give."

1. A consecration service.

2. Reasons why China is the greatest mission field.

1. The Empire of China lies in the zone of power.

2. China contains a vastly greater multitude of people than any other single mission field in the world.

3. The 350,000,000 of China are all one family, with one written language, one literature, one religion.

4. China is to be a determining factor in the world's future.—Dr. A. H. Hays.

5. Scripture—Mal. 3: 12; Luke 21: 24; 2 Cor. 8: 1-12.

6. Hymn—"To The Work" G. H. Hays.

7. Prayer for the missionaries.

8. Extracts from missionaries letters, or other items of information.

9. Selected music.

10. Leaflet—China: A hopeful field of missionary labor, by J. W. M. Williams, D. D.

11. Business.

12. Discussion of the Gentry Chinese Exclusion Act—Each one displaying his privilege of writing to the member of Congress representing the objector's district, or to the State Senator, requesting their vote for repeal of the act. Apart from the national honor, it is not too much to say that the lives of many missionaries and converts, and the existence of all Christian Missions in China are at stake.

13. Prayer for this appeal.

14. Closing hymn.

FIFTH ANNUAL MEETING

Of the Woman's Missionary Union, Auxiliary to Southern Baptist Convention, held in First Baptist Church, Corner of Broad and Vine Streets, Nashville, Tenn., May 12, 13, 14 and 15, 1893.

President—Miss Fannie E. Heck.

Corresponding Secretary—Miss Annie W. Armstrong.

Recording Secretary—Mrs. F. M. Ellis.

Treasurer—Mrs. M. E. Oliver.

Society's Motto—"Go Forward."

Friday—May 12, 9:30 o'clock a. m. Opening exercises conducted by Mrs. A. Nelson, Tennessee.

Address of Welcome—Mrs. G. A. Lofton, Tenn.

Response—Miss E. S. Broadbent, Ky.

10:00 Appointment of Committees.

1. Credentials; 2. Plan of Work; 3. Nominations; 4. Resolutions.

By the President—Miss Fannie E. Heck.

Report of Committee on Credentials.

OFFICIAL REPORTS.

Report of Corresponding Secretary—Miss Annie W. Armstrong.

Report of Treasurer—Mrs. M. E. Oliver.

"Always abounding in the work of the Lord."

11:00 State Reports. (Five minutes each.) W. Arkansas; Virginia, Texas.

11:15 Recommendations of Foreign Board.

Presented by Dr. H. H. Harris.

11:35 Followed by Miss L. Moon, China. Mrs. J. A. Brunson, formerly of Japan.

12:05 General Discussion, limited to five minute speeches.

12:30 State Reports. Tennessee, South Carolina, North Carolina.

NOTICES.

Closing Prayer, Mrs. T. D. Johnson, Texas.

Music furnished by ladies of Nashville.

"You have sacrificed much for Americanization."

Saturday, May 13, 9:30 o'clock a. m. Devotional exercises in charge of Miss M. E. Wright, Georgia.

9:45 Reading minutes.

State Reports—Missouri, Maryland, Mississippi.

10:10 Phases of Work introduced by Mrs. A. M. Hillman, Miss.

General Discussion, Five minute talks.

10:45 State Reports, Louisiana, Kentucky, Georgia.

11:00 Recommendations of Home Board.

Presented by Dr. I. T. Tichenor.

11:20 Work among Colored Women and Children. Mrs. J. B. Gambrell, Miss.

Foreign Population, Mrs. J. L. Burnham, Mo.

Work in New Orleans, Mrs. D. I. Purser, La.

12:00 General Discussion.

State Reports, Florida, Alabama, Arkansas.

12:15 Periodicals and other publication, Miss J. Pollard, Va., and others.

12:40 New Business.

Notices and closing exercises. Adjournment.

"Co-Workers with God."

Sunday, May 14, 3 o'clock p. m. Mrs. F. B. Davis, Texas, presiding.

DEVOTIONAL EXERCISES.

Chapel building, a Centennial Exercise, S. S. Scholars.

S. S. Missionary Day, Dr. J. M. Frost.

MUSIC.

Address, Rev. J. V. Cova, Cuba.

MUSIC.

Address, Mrs. Brunson of Japan.

Mrs. L. Moon, China.

Short addresses by other missionaries, Home and Foreign.

Welcome to missionaries.

Adjournment.

"Learn to Labor and to Wait."

Monday, May 15, 9:30 o'clock a. m. Prayer service led by Miss L. Moon, China.

9:45 Reading minutes.

9:55 Address on Cuba, Rev. A. J. Diaz.

10:15 Band Work, Miss M. C. Budd, S. C.

Discussion.

10:45 Plan of Work. Report of Committee.

11:15 Week of prayer, mission card. General discussion.

11:35 Centennial results, Miss V. Aluridge, Va.

Discussion.

11:55 Nominations. Report of Committee.

ELECTION.

New Business.

Resolutions. Report of Committee.

Minutes and Roll-Call.

Closing Exercises.

1:00 Adjournment.

JESSIE'S MISSION.

"O, dear! there goes the door bell and mama is out, and the children are so noisy. I know my mission is not with the children." By this time Jessie had reached the front door and opened it to receive Mr. Morris, the minister.

a good housekeeper and nurse-maid when she is away," he said, glancing across the hall where the children were playing. "How nice it is that you are able to take care of them. You have great influence over your little brothers and sisters, remember."

Jessie's fair face flushed as she replied: "Mr. Morris, do you not think that every girl has her mission in this world somewhere?"

"Most certainly, and one great trouble is, some people, it seems, can not find theirs."

"That's just it, replied Jessie. 'I feel as if I had a mission somewhere but I don't know where to find it. Mama has papa and the children to care for. Sometimes I get discouraged, and feel as if I never would find anything to do. In fact, I don't know what to do, or how to find anything.' Jessie explained, with rising color.

Mr. Morris' sweet old face grew tender, and his kind gray eyes beamed as he took Jessie's hand, and said: "My dear, perhaps I can help you to find your mission. In the first place, I think you will not have to go out of your own home to find the beginning of it."

"O, Mr. Morris!" Exclaimed Jessie. "You have Amy, Ethel, and little Charlie to care for. You can help your mama, and see that she has some leisure moments. When papa comes home tired, see that his slippers are warmed, and his easy chair pulled up to the stand, the paper and some books placed there. In the long evenings, sing, or read aloud to mama, as she works. These small duties in your home will open the door to outside and larger duties. Now, my young friend, I will leave you to discover the remainder of your mission, but remember to do all for Jesus' sake. Good bye."

"Perhaps he is right; anyway, I will give his plans a fair trial." Jessie said to herself, as the door closed after the minister.

She hastened to the family sitting room, to where the children had been moving everything out of its proper order.

She took baby Charlie on her knee and sung him to sleep. Then, putting him in his little crib, told Ethel to see how nice she could rock him.

She seemed to enthrall the children with her spirit, and soon, with Amy's help, order came out of disorder, quiet out of confusion.

The fire was burning brightly in the grate, as she drew her father's easy chair to the fire, and placing his slippers by its side, she glanced at the clock and saw that it was half-past four.

Five o'clock was upper time, and Jessie thought that she could start the fire, put on the coffee and make cream toast, and this, with cold tongue and jelly, would be sufficient.

She immediately set about her task, and just as the clock struck five Mrs. Reed came in all out of breath and hastened to the little kitchen; but on the threshold she stopped in amazement. The table was neatly set for tea, the aroma of the coffee met her, and then she came forward and said:

Jessie, my darling, how thankful I am for you. Aunt Mary was quite sick and I stayed longer than I intended, but you have everything just as nice as I could have done it. How pleased papa will be!"

And so he was. Another surprise awaited them when they entered the sitting room and found everything in the neatest order.

As the evening passed, Jessie exerted herself to entertain the children so that papa and mama could enjoy a long, cozy talk.

As she kissed her mother good-night Mrs. Reed said: "My dear, you are such a comfort to me."

Once started, and finding that she was doing right, Jessie applied herself diligently to her daily duties, and day by day, her face grew brighter and fairer.

Many an old person learned to watch for her sunny face, and listen for her quick footsteps, but the one who enjoyed the most pleasure and benefit from her work were those of her own family circle. Some two years after the minister's call, two ladies were standing in front of a large store chatting, when Jessie passed with a bright smile and a pleasant word for one of them.

As soon as she passed, the other lady asked, "Who is that happy looking girl?"

"O, that is Jessie Reed. She is one of the brightest, cheeriest persons that I know of, always doing something for other people."—Morning Star.

THE HAPPY LANE KNITTING CLUB.

BY VIOLET HASTINGS.

CHAPTER I.

On a bright day in February a company of ladies sat around a quilt in the parlor at Deacon Marshall's. All were busily at work, and their tongues kept pace with their fingers. The large, bright room was familiar to them all. Twice or thrice each year Mrs. Marshall was wont to gather her neighbors here "to help quilt."

It was one of her plans for bringing them together, and for exercising the abounding hospitality which was a part of her nature. None of her invited guests were wont to send excuses on these occasions; anything that would keep them away from that pleasant company and Mrs. Marshall's famous dinners would



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have been esteemed a calamity. Happy Lane was a community in itself. It began at Dr. Garner's, whose white cottage nestled among the oaks at the upper end of a long, low ridge that stretched for a mile down toward the white banks of Silver Creek. It ended on the hills beyond the creek, where Mr. Banks' farm-house, gin and tenants' cabins could be seen from the sandy road that ran like a ribbon between the green hedges and zigzag fence-rows on either side. I wish I could describe the little community as it was in the days when some passing stranger, entranced with its peace and harmony, gave it the name it bears to this day.

The feminine element in its population was well represented at Mrs. Marshall's on the present occasion. At the corner of the quilt next to the first-place sits Mrs. Dr. Garner, the oldest lady in the company. She is a dainty dame, with spectacles and scant, grayish hair carefully divided into three "parts," and done up high on the back of her head. She is a steady quilter, but slow, and keeps a vigilant eye on the girls, lest they should idle away their time. Next are the two Carroll girls—oldish maids, and the neatest of quilters. Then Mrs. Banks, Mrs. Hardy, Mrs. Lake, Mrs. Carter and Mrs. Lilly; these, with two or three young girls, made up the circle.

Half-past eleven—and the long clear notes of the dinner horn call the workmen from the distant field. Dinner is on the table for the ladies, and the quilt has been rolled twice on one side and one on the other. "Mrs. Marshall's chicken pie" is a proverb among the neighbors, some of whom have sacrificed much labor and many spring fowls in a futile attempt to duplicate them. The pie is there in perfection to-day, and likewise a fine turkey.

"I didn't know this fellow was coming to my quilting until yesterday evening," said the hostess, taking time to a side table to carve. "Tommy found a dove of turkeys in the oat-patch, and he brought me this one."

"Tommy's" handsome, boyish face beamed on them just then from the door-way, and Mrs. Garner looked up to say, "Thanks for your turkey, Tommy."

"Well, my dear, how would Farmer Brown suit you for a husband? He seems uncommon sweet on you lately."

"Perhaps so, father, but his hair is so red that!"

"True, true, my child, but you should recollect that he has very little of it."—Texas Baptist and Herald.

FAIR RIVER ASSOCIATION.

The Monticello Woman's Mission Society reorganized. President, Mrs. Mattie Lee; Vice-President, Mrs. Laura Bell, Secretary and Treasurer, Mrs. Mary L. Cannon, post office, Monticello, Lawrence county.

April 1, 1893.

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